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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLIX. CHICAGO, MARCH 20, 1902. NUMBER 3

ADVICE TO GIRLS

AN EASTER SOUVENIR

FROM JOHN RUSKIN

Consisting of reprints from Fors Clavigera, numbers V, XXXIV, XXXVIII, XLII, XLVI, LXV and LXVI, with Jenkin Lloyd Jones' Lenten Sermon to Girls, as an appendix, in an Easter cover designed by Mrs. Bertha Jaques, on which there is a half tone reproduction of "Little Nell," from Frank E. Elwell's group of "Dickens and Little Nell" in Fairmount Park, Philadelphia.

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UNITY

VOLUME XLIX. THURSDAY, MARCH 20, 1902. NUMBER 3

The Leader Lost.

Hewn from a rock, steadfast and true and bold;
Checked but undaunted, foremost in the strife,
He stood, unswerved by the tide of life
That whirled and eddied round him. Heart of gold
Untouched by petty spite. Unconscious he
Of mean detractors bubbling up apace
That breaking spat their spleen full at his face;
And greater than his strength, his sympathy.

Atlgeld is dead and down beneath the sod
His lifeless clay lies deep. His mem'ry lives
Marbled in immortality and gives
Courage and strength to those who live to fight
For gentleness, for honesty, for right.
His work is ended, and he rests with God.

JOHN F. WEEDON.

In the death of John P. Altgeld, ex-Governor of Illinois, Chicago has lost one of its strongest and most earnest social and civic philosophers. The nation has lost a patriot of the type of Jefferson and Lincoln, a man who never ceased to place liberty, justice and equality above the considerations of commerce and popularity. In his death the poor and the downtrodden have lost a friend. The fame of Governor Altgeld was national, but the national need of such a man was greater than his fame. He may have made mistakes—doubtless he did; his views may not always have been sound, may not always have been equal to the high public stations intrusted to his care, but his honesty was always indisputable. Had he been a smaller man he would have met with greater "success"; had he been a meaner man he would have died richer and his fame would have been more immediate. Long before he was known as a political leader or an able jurist he was known to a few in Chicago as a student of living problems. While yet an obscure lawyer he first commanded the attention and the respect of the competent by his discussions of such living problems as prison reform, labor unions, public ownership or control of natural monopolies, etc., etc. Let others speak of Governor Altgeld's place in public affairs; UNITY is glad to bear testimony to his liberal views of man and his destiny, his far-reaching sympathy with struggling humanity. It is a matter of keen regret to UNITY and its readers that Dr. Thomas, his pastor and the senior editor of UNITY, his fellow-laborer in many causes, were both absent from the city and were unable to stand by his coffin, where they would have been glad to bear their testimony to his high services, and as it would have been given them to speak the message for the silent lips, for Governor Altgeld still speaks for those who may not speak for themselves. He fell at his post; he died with words of mercy upon his lips. His last utterance was a plea for freedom for the far away republic of South Africa, where men continue to valiantly die for liberty's sake.

Brief mention only is here made of a loss recently suffered by the State of Illinois in the resignation of Frank H. Hall as superintendent of the Institution for the Blind at Jacksonville. A fuller tribute must be made at a later time to the devotion and skill that have reflected great credit upon the state. That his retirement is ascribed to the petty political intrigues of the present state administration emphasizes anew the necessity for a non-partisan administration of the state charitable institutions based on the merit system.

The Board of Commissioners of the South Parks of Chicago passed a resolution at its last meeting condemning the influence of politics upon the management of the park system and pledging itself to a strictly non-partisan administration of the business of the parks. Such action is timely and restores the confidence of the public in this body. If this resolution be followed by the appointment of upright and fearless men to fill the vacancies on the board, we may well center our attention upon the betterment of the conditions in the west parks alone. The north parks are administered in an honest, able and intelligent manner, but the west parks are victimized as usual by the influence of William Lorimer and his rapacious following. Even the public pillory does not seem to have any effect upon its present board of commissioners.

Chicago has had another "Visitation and Reception." This time it was General Frederick Funston. His own utterances were such as might be expected from this gallant and reckless trooper. We are not surprised that he should say with defiant flippancy of the proprieties and refinements, "Bully for Major Waters, who, it is reported, shot down without trial the Filipinos after they had been caught." We are not surprised that he should call for the wholesale hanging of American citizens who asked that the Filipinos should be treated as human beings who have shown their ability to combine and their readiness to die for their liberty. Such utterances as these are to be expected from the man who would doff his nation's uniform, clothe himself in the garb of his enemy and, by forging signatures, falsifying messages, under a false flag, accomplish by these treacheries, scarcely justified by the code of modern warfare, what even he was unable to accomplish with the dash and strategy known to legitimate war methods. But our disappointment is that the sage and dignified Marquette Club, made up of gentlemen of culture and position, men honored by universities and trusted by the humane and the religious, men whom the nation loves to honor and at times to follow,—that they should applaud such sentiments is a source of pain and humiliation.

The De Funiak Congress.

EDITORIAL CORRESPONDENCE.

The spring session of the congress of religion is just over, and the general secretary sends this editorial estimate from Mobile, Alabama. It is not his purpose to report the meeting; that will be done by other hands; but he is glad of an opportunity to say that the experiment has proven an interesting success. Of the sixteen or more sessions held under the auspices of the congress of religion this is the most unique. Its place of meeting was unique—away down in Florida. De Funiak Springs is a unique town geographically, centering around a most charming cup full of purest water, the cup being one mile in circumference, with a depth of eighty feet and over, the rim being done in brown and decorated with the tall, stately columns of the long needle pine. De Funiak is centered, humanly speaking, about the Chautauqua idea. It was a happy Providence that, in 1884, overruled a racecourse scheme and decreed that the beautiful lake should instead be an accessory to the culture and ethical life of man, and so for eighteen years this Southern Chautauqua has been growing and flourishing, until now it rejoices in a commodious hotel, a great pavilion that seats three thousand people, with the necessary accessories of cottages, classrooms and the decorative touches, not the least of which are the elevated platforms wrought in rustic pine supporting beds of sand, upon which are built each night great flambeaux of fat pine knots, which encircle the lake with their flare of light and are duplicated in the watery mirror beneath.

The meeting of this Congress was unique in the second place from the fact that it was the guest of this Southern Chautauqua, which not only opened its doors to its work, but the officers of the congress received from the management most active and friendly co-operation. It printed our program and extended its hospitalities to our speakers. Ten of the regular sessions of this eight-week Chautauqua were handed over to the congress. They were under the free management and full inspiration of the congress, the regular constituency of the Chautauqua forming the larger part of the attendance, which attendance, though not large, represented probably a more widely distributed constituency than that which has waited on any previous congress. Perhaps more states—certainly a wider theological range of opinions—received the message in this congress than at any preceding session.

As usual the inevitable disappointments in the program appeared. E. P. Powell, of New York, after having started, found his route so intercepted by the high water and the necessary gaps in railroads that he had to turn back, but sent his paper, which was read by Dr. Thomas. Rev. J. A. Rondthaler, pastor of the Fullerton Avenue Presbyterian Church, Chicago, and Rev. Morris Newfield, rabbi of the Jewish congregation of Birmingham, Ala., were both prevented at the last minute by pastoral duties from attending, but the president, Hiram W. Thomas, and his wife, who have their winter residence at De Funiak; Rev. F. V. Hawley, of Louisville, Ky.; Mrs. Elizabeth Boynton Harvard, of Evanston, Ill.; Mrs. Warren Springer and Miss Mary Bartelme, of Chicago, and the secretary filled the program in such a way that if there had been more speakers there could not have been more speaking. The mayor of the town extended the hospitalities of the city, and Dr. Wallace Bruce, not only director but creator of the Florida Chautauqua, spoke the welcome of that organization and on more than one occasion furthered the message and expressed the spirit of the congress. Indeed, his claim that the great parliament of religions held in Chicago in 1893 would not have been possible had it not been for the training, the object lessons in co-operation which the great mother Chautauqua had given to the American people, was apparently justified by this occasion at De Funiak Springs, Florida.

This is the second time that the congress has carried its message of co-operation and undenominational comity into the southland, and the reception it received here, compared with the distrust at Nashville, indicates growth and fellowship. Further welcome awaits this congress whenever its officers are able to accept the invitations already in hand from Louisville, Ky., and Birmingham, Ala. Doubtless others will be forthcoming more rapidly than we will be able to accept. If the congress had accomplished nothing more than this warm, loving, eye, heart and mind opening meeting in Florida, the labor, time and money expended, in the mind of the present writer, would have been worthily bestowed.

Here was demonstrated anew the new propaganda in religion, a propaganda not of controversy but of conciliation, not of compromise for opinion's sake but of glad recognition of the value of differences and a small opening of the new methods of studying religion, viz., a comparative study of agreements and differences.

This congress is embedded in the secretary's escape from the Chicago strain and the inhospitable March blasts that haunt the shores of Lake Michigan. He tarried a few days before the congress at Pensacola, visiting its fishery wharves, riding through the piney wastes that surround it and studying its all but dismantled forts and abandoned navy yards.

This notice is written from Mobile, Alabama, whither the writer is obscured for a few more days of sunshine and the easy work of picking up a few dropped stitches of correspondence, the memory of which has followed him.

On Friday evening, March 21, he speaks for Dr. Newfield in the Jewish synagogue in Birmingham, Alabama. On Sunday morning, the 23d, he expects to accept the cordial invitation of a Presbyterian minister of that place to speak in his pulpit. Surely Birmingham is a progressive city of the South. He hopes to conduct the Good Friday and the Easter services in his own church in Chicago. Meanwhile he bespeaks a renewal of interest in the congress on the part of those who read this notice of its last meeting. The measure of its work is always the measure of its resources. The congress solicits the interest expressed in co-operation; its method is the method of love, and

it goes up or down with the offerings of love which come to it from loving hearts.

Woman and the New Education.

It is not so long since the President, G. Stanly Hall, of Clark University, elicited a spirited public controversy by questioning whether higher education is on the whole favorable to the best development of woman. His position was not one of antagonism to her intellectual culture, but a scientific protest against the diversion of the force of budding womanhood which nature had intended for the furthering of future organic life into brain and nerve uses foreign to that end. The objections that followed were more zealous than judicious; in reality there is small danger of woman surrendering the wider interests that she has acquired in the past fifty years and playing an intellectual recessional back into the cloisters of domestic service. It is certainly true, however, that education has not as yet reached a perfect adjustment either in the case of man or woman. Education in the technical sense has always meant a study of books. There is a traditional conviction that culture must be something pure, applied, and that such culture possesses a sanctity not possible to actual labor. This conviction is just now beginning to weaken and the public consciousness to demand an affiliation of the school with all the realities of the world about it. Slowly the university idea is broadening to include that species of training which will not set apart the man of scholarship from the man of affairs. One may easily prove that the distance between the two is at present far from imaginary by mere transition from a university into the midst of the social life of men engaged in the trades; a total difference in social atmosphere exists.

Although the book knowledge construction of education has affected the development of both sexes, there are reasons why its barrenness has not been so devastating in the case of men as of women. Men have always been the workers of the world, and this contact with real life has served to guard them from any extreme departure from the norm of their organism. They have lived reality even where it was not a part of their teaching. More than this, men have gained a basic training through the education of boyhood long before they have become men. The freedom of the boy-life gives an education of both mind and body which is the stored up corrective of the abstractions of college curricula and the man's work in the outside world reinforces this general aptitude. As for woman, particularly the woman of that class which receives the opportunity of higher education, her upbringing is largely conventional, and in the cause of decorum the small girl misses much of the natural development that lies in her environment. The modern substitution of athletics in adolescent years is a far remove from the simple, spontaneous usage of limb and brain which early education affords, nor does it fulfil its purpose. Often carried to excess after comparative physical passivity, it has been known to effect serious injury, while on the mental side it undoubtedly illustrates the inferiority of a sterile exertion over that which is an agent of purposeful work. We may not unfairly compare the education which gives a classical or cultural learning alone to a system of athletics for physical training only. In the ideal education these extremes will have to meet and blend, since its fundamental principle must be the furtherance of the life-needs—in other words, the direct making for an improved race-type, or, as the scientist would have it, for constructive phylogeny.

Since woman, by reason of her biological service, lives not to herself alone,—the "woman is the race,"—this notion of race-building must govern every phase of her training. Hence the question is an important one whether higher education in its present terms militates against an increasing standard in race growth. Is the mother in woman to be secondary to the claims of intellectual increase, or is feminine education to be considered first of all from the standpoint of potential motherhood? Were it a simple selection undoubtedly the world would speak for the primal mothers—Whitman's athletic women, who "are tann'd in the face by shining suns and blowing winds," whose flesh "has the old divine suppleness and strength"—splendid physical carriers of future generations—for the only secure phylogeny is that which is first derived from the physical factor. But the question is not one of simple selection. The possibilities of adaptation are so stupendous that it is not fanciful to wonder whether the modern type of intellectual woman may not ultimately prevail, nature herself finding the way to safeguard the child of the future from a too great physical attenuation. Dr. Hall's recent investigations of the time of adolescence afford suggestion regarding the race potentiality. Prehistoric man, he believes, reached his maturity at the age of eight or nine. After a period of passivity at this level (connoted in the individual of to-day by the "rest" of several years in adolescence), by reason of some change of habitat or other favoring circumstance, he achieved a new era of organic growth. Why may we not conceive of a still further extension of organic activity? Such an era might reasonably be induced by self-conscious adaptation instead of through the physical agency of environment. Woman may eventuate a new division of force within her own organism that will allow for the new expense of brain energy without subtracting detrimentally from that which goes into the preparation for the child. It is frankly admitted by many biologists that at the present the female of the species is less evolved intellectually than the male; and this not by reason of an inherent inferiority, but because of the great subservience on the part of the female to the purposes of race continuance. It seems not absurd to speculate, in view of the very real hope of science for a higher general evolution of the race, whether woman may not be the agent in accomplishing it, for the effect of her individual mental reinforcement would by inheritance accumulate toward an ever-rising standard in posterity.

In considering the practical steps toward this new racial era which shall give more freedom to woman and larger inheritance to the child, it must be remembered that anything urged at this time is necessarily largely tentative. The final determination must rest

upon long-tried social experiment. Until the new education and the new social vision have taken up the problem the present must content itself with merely indicating probable directions of effort. A very real advance which may be suggested would be that of the economic equality of the sexes. Not until that impetus is given to woman's work will she begin to live her education instead of simply acquiring it. The opening of all the callings upon equal grounds would be a great stimulus toward professional training. At present most of the leisure class non-professional women are dilettantes, and a polite connoisseurship in the arts, fine though it be, does not stand in the stead of a knowledge of realities. Just as men through their necessities as workers have been saved from the emasculating effects of over-culture, so women, by being trained for purposeful service, will acquire the balance and initiative that are now lacking in their efforts. For the term "higher" education might be substituted that of "*organic* education," implying considerations toward immediate use, as the functions of the body are organic.

There are already many significant translations of education in the above-noted directions, although such efforts are a mere peephole looking out upon future never-ending vistas. Outside of the many applications of higher science now a part of the school training, the study of physical culture, exemplified in college athletics, and the study of domestic science—another expression of physical culture—are at least offsets of the purely cultural ideal. The right adjustment of exercise, food, house sanitation, etc., is most beneficent for the individual, and also works for the higher advantage of the future. But why cannot universities which are employing this foresight with the individual mainly in mind extend their motive to include the definite betterment of the generation coming on? The training of the girl student with an undisguised view toward her probable future motherhood ought to be one of the first provisions. The "conspiracy of silence" that now lies about her natural destiny is one of the many curious survivals of an archaic standard of taste. The scientific study of infancy should form a general course, as the major part of womankind undertakes this care, and it is eminently needful that the present amateurship in motherhood be superseded by rational trained service. The kindergarten idea, too, should be extended and offered as a regular course, and these two would afford to the future guardians of childhood a logical understanding of child-culture. Not only this, but such a department should be encouraged as the prime requisite for woman's mental fruitage. For the knowledge of childhood gives to her infinitely more than an understanding of its proper training. The deep inherited faculties of the woman-mind respond with wonderful fullness to this touchstone. By the verifying of her own spiritual nature in the study of the child comes a deeper insight into history, philosophy, psychology, than the academic study of these things alone could ever afford. This is the sort of correlation of studies aimed at under the name of organic education. Such has in mind the temperament and its fulfilment, and it must succeed better in truthfully developing its subject than the most imposing system of abstracted asexual curricula. What has been termed the "calling" conception of education in distinction from the "culture" conception—that which fits for specific callings—is applicable in the professional sense to motherhood training as much as to any technical employment of man.

But this is only a phase. What is too often forgotten by enthusiasts over the possibilities of woman in the field of child culture is the fact that after all the training of the child is a temporary vocation. It is temporary because the child becomes mature long before the period of dynamic mental energy has spent itself in the mother. She especially who has given the most skilled and rational service to her children finds her hands empty when her powers are no longer called for in their behalf. She must seek a new enterprise. This is why we find in women's clubs the major membership to be composed of women in middle life. They are freed from their earlier "profession," and they now have leisure which they may employ in a more personal pursuit. The woman's club of to-day plays a happy part in uniting its members in some sort of intellectual activity. But its conception will have to be greatly extended before it can be freed entirely from the charge of being somewhat superficial and factitious. Here again the failure of definite training in college days tells against the practical character it might assume. Had the principle of applied education been engrafted upon the formative years, it would readily reassert itself in the interests of the mature mind, after the altruistic service to the race had been rendered and the individual was again free to seek self-expression. The woman's club might evolve into the much-needed bureau of responsible professional service in the higher fields of social labor. For, after all, what the modern woman is contending for is work—work that will ally her with the world about her, that will interest and employ her manifold energy, that will give her the freedom of expression that is the due of every sentient being. The club as a bureau might deploy itself in any number of directions, becoming, for instance, a school of the arts and crafts. Instead of a mere acquaintance with the works of Ruskin and Morris, and the history of their movements, there might be developed a workshop of women who would apply these ideas and initiate a new and important, because purely feminine, craftsmanship. It may be advanced that such outputs as the establishment of domestic science exchanges and the organization of vacation schools are the ultimate expressions of the club's social employ. But in this work, creditable and fruitful as it is, the clubs stand in the relation of promoters, patrons, and so they fall short of the conception of self-generative activity. Imagine one of the sections of a club engaged in actually conducting a vacation school, and one conceives what possibilities of practical education would exist therein. At various universities there exist among the women organizations known as settlement leagues or other societies looking toward the interests of the laboring class. Since the actual work is usually in the hands of an efficient corps of professional workers, most of these

university women have too often only indirect knowledge of the conditions they are seeking to ameliorate. Their active part is the providing of funds and incidentally the study of social conditions. Thus outside of the pleasurable hearing of reports that progress is being made and the consciousness of promoting a worthy cause, little intimate feeling for a different status of life is engendered. Clubs, leagues, etc., are so far a world apart from the world of labor. The office of ministrant ought to be supplanted by that of co-worker, or, rather, it ought to be extended so as to cover both terms without surrendering the directive features of the first.

One of the soundest movements in which women are chiefly concerned is represented by the societies for municipal service in various cities. These community improvement leagues take upon themselves the task of improving and beautifying their localities beyond what the city is willing to do. Women are the primary inaugurators and instigators in this movement. They give direction to the work of cleaning the streets, clearing vacant lots and establishing playgrounds upon such as may be obtained from their owners. They also enlist the children into membership, employing them to assist in the various services of municipal reform. Such a scheme as this fulfills all the requirements of applied education. Moreover, it is the tacit assumption by women of the power to vote. Suffrage to be really valid must come in this wise, because women want to do something in actual legislation. Theoretic argument for an abstract principle will amount to little unless a vital concern is felt in questions dependent upon those principles. And in this case, since woman largely controls all matters of domestic policy, it is a very proper extension to the care of her own home when she "housekeeps" the city. It is a fact that as garbage inspectors, sanitary commissioners and all kindred offices women have shown extraordinary aptitude.

The breaking down of old limits in all the avenues of life prognosticates the social revolution which the twentieth century will bring to pass. These are a few of the concrete problems already in view. With the emancipation of the female—emancipation in the sense of the creative activities—the conception of education will change to accompany her larger and saner relationship with the world of doing. With its actual demonstration, the menace of the present "higher education" to the motherhood need of the race will be dissipated. Intellectually the female must progress, but the creative development of that intellect, far from injuring the physical creative ability for which she stands pledged to future generations, will reinforce the organic whole. LAURA MCADOO TRIGGS.

The report of the Prisons Board of Ireland shows that there the decrease in the number of convicts in penal servitude during the past half-century has been even more remarkable than in England. In 1855 there were 3,400 convicts in custody; in 1880 the number had dropped to just above 1,000; in 1900, to 329; and in 1901, to only 292. The low education of the mass of the prisoners is very marked. Out of 16,200 male prisoners, 3,900 could neither read nor write, while only 116 were well educated. In the case of women, out of 11,300 prisoners, 4,300 could neither read nor write, and only nineteen had had a superior education.—*The Christian Life.*

At Fano.

TO ROBERT BROWNING.

Dearly honored, great dead poet, still as living speak to me!
This is Fano, world-forgotten little Fano by the sea:

I have come to see that angel which Guercino dreamed and drew,
Since whate'er you loved and honored I would hold in honor too.

Like some sea-bird's nest the township clusters in its rampart wall—
Such a twilight on the byways, such an autumn over all:

Gloomy streets with silent portals, all the pulse of life they hide,
Throbbing toward that one piazza where it centers into pride;

House and palace, as their wont is in these Adriatic ports,
Turn their backs on darkling alleys and their faces on the courts,

Courts beyond each tunnelled entrance, where through vaulted arches seen
Glimpses flash of dancing sunlight, jets of fountain, glint of green.—

Here I found him, ever watchful for the work of love to do,
That white-winged one whose great glory you interpreted so true;

Still he folds the little fingers of that kneeling child to prayer,
On the grave which tells the story why it needs the angel's care;

Still above the forehead's glory arch the great wings wide unfurled
As alert to shield and succor all the orphans of the world.

Yet hath he but little honor in his home at Fano there
O'er the cold neglected altar in the chapel blanched and bare;

Few come here to read his message in the little nest of towers,—
Few that worship where he watches, none that deck his shrine with flowers.

Thence I passed out on the ramparts, high above the olive trees,
Skirting roofs and shadowy belfries, overlooking evening seas

Into such a rose of sunset, such a tender twilight hue
Where the orange sails came homeward on the Adriatic blue;

Oh, my poet, had you seen it, you had found the word to fit
That sweet world of peace at even with God's love enfolding it!

There across the rose of sunset, through the perfect hush of things
Stole a gentle rhythmic motion that might be the beat of wings.—

Art thou free at last, dear angel, art thou free to fly above,
Leave that little one to slumber, quit the duty which is love,

Through the chiming Ave Mary spread those bird wings white as snow,
Whether starwards, whether sunwards, be the way their angels go?

One more service, yet, dear angel, find him there beyond the blue,
Tell him how I loved the message he interpreted so true!

—*Rennell Rodd, in the March Critic.*

Richard Maurice Bucke.

Born March 18, 1837. Died February 21, 1902.

The death by tragic accident of Dr. Richard Maurice Bucke marks the passing from the stage of an unique and forceful personality, and one which influenced American life in both scientific and literary directions. Born in England, a resident of Canada, where his long and brilliant professional service was executed, Dr. Bucke had close alliance with the states by reason of his relationship with Walt Whitman, whose friend and literary executor he was. In the prime of his life he came into association with Whitman, and, as in the case of John Burroughs, the acquaintanceship was destined to form a ruling influence in his character and purposes. The three men, indeed, possessed much in common, both physically and mentally. They form a sort of elect group, standing for the actual demonstration of an advanced democracy. Plain, simple, robust, natural personalities, each was animated by an ideal enthusiasm for the principle of equality, an enthusiasm in each instance exemplified in all the walks of daily living.

It was the strong expression of this spirit of brotherhood which made Dr. Bucke a vivid, unforgettable figure in his own community, where he was known and reverenced of every man, woman and child in all ranks of life. Perhaps this homely personal sense of the loss of a friend is a higher tribute than even the large intellectual bereavement which is felt in circles where his thought was known and valued. Dr. Bucke was one of the leading alienists of the day, and had been for a quarter of a century superintendent of the London (Ontario) Insane Asylum. Outside the scientific work which resulted from his specialty, as one of the literary executors he edited two volumes of Whitman's personal letters—the "Calamus" volume and the "Wound Dresser." He was also a collaborator in the collected material known as the "In Re Walt Whitman," and published a book of "Notes and Fragments," a valuable body of the poet's hitherto unincorporated memoranda. Dr. Bucke's own books are three in number: "Man's Moral Nature," a speculative essay relating to the nature and function of the quality and its future direction of progress; "Walt Whitman," at present the authoritative biography of the poet; and a large work entitled "Cosmic Consciousness," the most original and self-expressive of his writings. The theory which he presents marks a distinct step in psychical thought, and affords a reasonable historical explanation for many mental phenomena hitherto remaining unclassed, erratic and perplexing. Dr. Bucke believes that in like manner as the race has passed from the primitive simple consciousness to self-consciousness which marks the normal human intelligence, there are evidences of a coming new and further stage of intellectual growth. This stage he denotes "cosmic consciousness," for its attainment brings apprehension of the purpose and unity of the universe, with a corresponding dominion over personal evils and negations. Such consciousness would solve at once questions of birth, death and immortality, since it implies total and triumphant moral union with the absolute, the union achieved by Jesus and Buddha and Paul and many exalted spirits of the present time. The object of the book is to assist toward the more rapid and general evolution of this higher consciousness, which the author feels is destined one day to be the common possession of all men.

In the light of the foregoing exposition, and also because Dr. Bucke had himself reached large fulfilment of the higher vision, one is not surprised to find the dedication of the book addressed to a son who had recently passed away, and, strangely enough, also by way of accident. Such was Dr. Bucke's assurance of the identity of spirit in whatever sphere that he could offer his work to this ever-present child in the same terms that one is wont to address to the living.

At the time of his death Dr. Bucke was further engaged in elucidation of the Bacon-Shakespeare question, in which as an ardent Baconian he had always been deeply interested.

LAURA MCADOO TRIGGS.

THE SUNDAY SCHOOL.

The Old Testament Bible Stories Told for the Young

—by—

W. L. SHELDON,

Lecturer of the Ethical Society of St. Louis.

XXIII.

Mount Sinai and the Ten Commandments.

The Children of Israel had been wandering now for quite a long time in the Wilderness. It would seem as if they had begun by this time to learn a little patience. Then, too, as you remember, they now had some sort of government, with rulers or judges over them. But the most important event in their history had not yet come, and you will want to know about it.

From time to time I have told you how the Ruler of the World had said things to one or another of the people, men like Abraham, Isaac and Jacob, or Moses, telling them what to do. But he had never given them a set of rules which they were to obey. He had said "do this" or "do that," or "do something else"; but the time had come when the people needed to have a set of rules telling them how they should behave, and what they ought to do or ought not to do.

In the Wilderness there is one mountain about which a great deal has been told. It rises thousands of feet into the air; and the rock has a reddish tinge, so that people can see it a long distance away. I am not sure that there is another mountain in the world like this Mount Sinai. There had always been something strange and mysterious about it to the people who had lived in the Wilderness before the Israelites had come there. And so when the Israelites saw this huge mass of rock looming up before them in all its majesty, something took place which they remembered all the rest of their lives.

They did not go quite close to the mountain, as they felt a little afraid of it. Somehow it struck them that this mountain must belong peculiarly to the Lord, as if in a certain way the Lord, the Ruler of the World, dwelt there upon its top. The country round about was called the Wilderness of Sinai; and the people of Israel camped there before the mountain.

Then the Lord told Moses that the people were to prepare themselves and to wait, and that on the third day he would come to them in a cloud on Mount Sinai, saying: "Thou shalt set bounds to the people round about, telling them to take heed to themselves that they go not up into the mountain or touch the border of it; whosoever toucheth the mount shall be put to death, whether it be beast or man; but when the trumpet soundeth long, they shall all approach the mount." And Moses told to the people to be ready against the third day. And it came to pass on the third day when it was morning that there were thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people in the camp trembled. And Mount Sinai was altogether in a smoke, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

Then the Lord called Moses to the top of the moun-

tain, and Moses went up; and while he was alone there with the Lord he was given two tables of stone, on which were written the Ten Commandments. No one of course could see Moses. The whole mountain was covered with a great, thick, black cloud. All the people knew was, that Moses had entered into that cloud.

You may like to know what those Ten Commandments were. The first one was that the people should worship the Lord; the second, that they should never make any image of the Lord, the Ruler of the World, or worship images and become idolaters like the other wicked people around them; the third was that they should not be profane, or take the Lord's name in vain. This, you see, was a commandment against swearing. The fourth was that they should keep holy the Sabbath Day; the fifth, that the people should honor their fathers and mothers; the sixth, that they should do no murder—although it may puzzle us a little why people should ever need to have a Commandment like that; the seventh, was against committing adultery, meaning by this that husbands and wives should be true to each other; the eighth was "Thou shalt not steal." I am sure everybody understood that, and I very much fear that in those days they needed that Commandment. The ninth was the Commandment against lying, "Thou shalt not bear false witness against thy neighbor;" and the tenth and the last was against covetousness: "Thou shalt not covet * * *" meaning that people should not want things that belong to others, because by and by, if one goes on thinking about how much one wants such things, one may be ready to go and take them; so that in this way, coveting leads to stealing.

These were the Ten Commandments, the rules, as I have told you, that the Israelites were to obey. A part of these rules dealt with the way they should act toward each other, and a part of them dealt with the way they should act toward the Lord over all.

In the meantime, there was Moses up there on the mountain with those two tables of stone on which were written the Ten Commandments. The people had not seen them, and as yet knew nothing about them. But, Moses was up there quite a long while, and the people did not know what to make of it. Day after day passed, and there was that awful cloud overhanging the mountain, and they saw nothing of Moses.

By and by they began to think that Moses would never come back, that perhaps the Lord, the Ruler of the World, had been cheating them and did not care about them at all. And then they did something very bad indeed. They were like frightened children left alone; they did not know how to act for themselves, and they had not learned patience.

One cannot help thinking all the while how unfit they would have been to have taken possession of the Promised Land. But be that as it may, when, after waiting for some time Moses did not return to them, they made up their minds that perhaps the true way was to worship some other being in place of the Lord over All, and they fell into what is called idolatry, or worshiping images instead of the Lord. This was something that the Lord had been especially fearful of, knowing how ignorant people are inclined to do this; and so he had a commandment against it engraved on the two tables of stone.

As Moses did not come down, they went to Aaron and told him what they wanted; and I am very sorry to say that Aaron lost his good sense and judgment altogether. This is what they said to Aaron: "Up; make us gods which shall go before us; as for this Moses, the man that brought us out of the land of Egypt, we know not what has become of him."

Aaron ought to have rebuked them, telling them how bad they were for thinking about such a thing, and refusing even to listen to them. But no; he was afraid lest they might do something to him unless he granted their wishes, although he really knew better. And this is what he said to them: "Break off the golden earrings which are in the ears of your wives, of your sons and of your daughters, and bring them unto me." And all the people brake off their golden earrings which were in their ears and brought them unto Aaron. And what do you suppose he did? Why, he took all that gold, and with tools made an image of a calf and set that calf of gold before them and said: "This is what brought thee out of Egypt." Then Aaron built an altar before it, and the people actually made sacrifices on the altar to this golden calf. And after making their offerings they had a great feast. and they sat down to eat and to drink, and rose up to play.

Moses of course knew nothing about these happenings. He had been waiting quietly with the Lord up on Mount Sinai, receiving the Ten Commandments on the two tables of stone. Now the Lord told Moses to go down at once bearing the two tables of stone in his hand. Then, just as Moses came to the edge of the cloud at the foot of the mountain, he heard a great noise and shouting. And he said to himself: "This is not the voice of them that shout for mastery; neither is it the voice of them that cry for being overcome, but the voice of them that sing, do I hear." Then, as he came near the camp and saw the golden calf, he knew at once that the people had forgotten him entirely and thought no more about him, having given him up as a leader. And he was furiously angry. All of a sudden he lifted up the two tables of stone which were in his hands and broke them in pieces beneath the mountain.

We cannot altogether blame Moses for being angered at what he saw; although the impulsive act on his part was wrong. He had received those tables from the Lord, and it was his duty to have given them to the people. I do not think he was ever forgiven for what he did in his anger. But he knew the people must be punished, and so he took the golden calf which they had made and ground it up into a powder and strewed it upon the waters and made the people drink of it. And Moses said unto Aaron: "What did these people do to thee that thou hast brought so great a sin upon them?" Then Aaron of course felt ashamed. He knew he deserved punishment and his conscience troubled him very much.

But he tried to excuse himself, and said to Moses: "Let not thy anger wax hot; thou knowest the people and how they are set on mischief, and they said, Make us a god which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it to me and I cast it into the fire and there came out a golden calf."

Then Moses decided they should be punished in a way they would never forget. He was the ruler, and what he said was law. He commanded that three thousand of the people should be put to death because of this wickedness. He told the people, "Ye have sinned a great sin. Now I will go up unto the Lord and make a confession unto him of what you have done." Then the Lord told Moses to hew two pieces of stone like unto the two first, and to come to him at the top of the mountain. This is what was said to Moses: "Be ready in the morning and go up to Mount Sinai and present thyself there at the top of the mountain, and neither let any man be seen throughout all the mountain."

Then Moses hewed two tables of stone like unto the first, and rose up early in the morning and went up on Mount Sinai and took in his hand the two tables of stone. And Moses up there on top of the mountain wrote down again on those two tables the words of the Ten Commandments. And it came to pass, as

we are told, when Moses came from the mountain with the two tables of the Ten Commandments in his hand, as he came down from the mountain he knew not that the skin of his face shone. As he drew near to the camp, Aaron and all the children of Israel saw Moses, noticing how the skin of his face shone, and they were afraid to go near him. And Moses called to himself Aaron and all the rulers, and he spoken to them and gave them the two tables of stone. These Ten Commandments were taught therefore as rules of life to the children of Israel. And the Lord told them that if they would keep these Commandments he would make sure that they would come to the Promised Land.

To THE TEACHER: In taking up this lesson of the Ten Commandments it will be best to connect one special point in some way with each Commandment, so that the children shall remember all their lives what each numbered part of the Decalogue is about. For instance, they can fix in mind how the Fourth Commandment has to do with honoring one's father and mother, or how the second one is against image worship or idolatry, and so with the others. There might be some further talk about the last four of the Commandments. If the teacher or head of the school using these lessons prefers, he may, of course, introduce the Decalogue exactly as it stands in the Bible in the place of the wording in this chapter. The lesson is of course a most important one and should be reviewed again and again. Show a picture of Mount Sinai, perhaps also of Egyptian idols, so as to illustrate what idolatry means. But it would be well not to go too far in the subject of idolatry, as it might soon lead into metaphysics and do more harm than good to the minds of young children.

MEMORY VERSE: *What did these people do to thee, that thou hast brought so great a sin upon them?*

Higher Living.—XXV.

I one day saw a woman in front of the house buying some potatoes. I knew that potatoes cooked were very comforting to empty stomachs. One or two of them fell to the street during the measuring and I picked one up, and, fairly wild with delight, I scrambled up the stairs with it. But my mother was angry through and through. "Who gave it to you?" she demanded. I explained with a trembling voice: "I des' founded it on the very ground—and I'se so hungry!" But hungry or not hungry, I had to take the potato back. "Nothing in the world could be taken without asking—that was stealing."—*Clara Morris.*

The training which the child is to get should be what is essentially designed for him in his unripe condition, for it cannot be similar to that of an adult. So long as one recognizes that the child is absolutely different from the adult, not only in size but also in every element which goes to make up the final state of maturity, one is more apt to get a true method of development, which must gradually bear the results of a higher evolution.—*Oppenheim.*

The care of children is the great means of stimulating and preserving unselfishness in the world. The love of children is the great balance wheel that counteracts the strong tendency toward egotism.—*Felix Adler.*

Respect the child, respect him to the end, but also respect yourself. Be the companion of his thought, the friend of his friendship, the lover of his virtue—but no kinsman of his sin. Let him find you so true to yourself that you are the irreconcilable hater of his vice and the imperturbable slighter of his trifling.—*Emerson.*

At some point in almost any child's development there is manifest the impulse not only to deceive, but to steal. Even when supplied with everything desirable as well as needful the instinct for acquisition will more or less blind the child to the boundary lines betwixt mine and thine, and seek gratification in its own natural way. This should be regarded, again, simply as a phase of development—a necessary phase, in fact, wherein the personality gets itself differentiated, both as to itself and its rightful belongings. Properly managed, it is, as a rule, easily corrected, and the child passes on, with no or very little scarring of the sensibility.

If not thus easily overcome, or if allowed to grow without correction, pilfering rapidly becomes a habit, which may dominate the entire life, if not in gross, vulgar, criminal ways, then in sly and more "respectable" ones! As a rule, when children show a permanent disposition to pilfering, it may be assumed that probably from the first they have been wrongly dealt with. The fact is, habitual deception of any kind, in children, is a matter of growth—possibly of well-sown seed—probably in a soil first fitted for it, and then well cultivated by those who are often unconscious of what they do. This being so, it is necessary that when discovered there should be at once the strictest overhauling of the environmental personalities, in order to discover just where the real difficulty lies. This removed, let the matter never be referred to; but, instead, let the spirit and habit of trustworthiness be sedulously cultivated by the true method, namely, by actually trusting, by carefully watching, and by a companionship which shall inspire to better things. Yes, it is again to be enforced that during the outcropping of the child's instincts he always needs the companionship of proper people, conceived and carried out in a truly companionable way, especially if the tendency to form bad habits of any kind is at hand. Generally speaking, such absolute trust, especially if braced up by intelligence, is overworth all the so-called corrections and disciplines so conventionally conceived and practiced.

But how can there be such beneficial companionship for children in the hours of their dire need, if all the while older people permit themselves to be dominated by natures and habituated to practices which certainly imply false possessions, if they do not prove it? We are very quick to note and disparage downright stealing, it is true, both in children and in those who have never outgrown this childish practice; but how very slow we are to discern the varied pilferings of our own hearts and hands, manifest in so many daily conventions and practices!

Thus, when we simply try to get something for nothing, or for which we render no appropriate equivalent, or to make people think better of us than we really are, or pretend to believe what we only perfunctorily hear, or to deceive not only the elect but our very selves, in a thousand ways, and thus to enhance our selfhood falsely, we are not quite so apt to accurately estimate the bearing of all this upon children as we are to decide upon the condition and prospects of our neighbors as such. Yet, assume as we may that life goes on easier and smoother and more successfully because of certain things and appearances which do not rightfully belong to us, it follows, nevertheless, that if we are to make our children upright, honest and self-reliant we would better mend our ways in this respect and support the endeavor by a rather pronounced change of heart. The fact is, the constant demanding of more than we give, the constant appearing to be more than we are, the constant attempting more than we are fitted for, determines within our own natures certain grooves of unfitness which, in turn, often predetermine the direction or pace which the child nature will ultimately take. A child cannot live in the presence of greedy, unscrupulous, selfish adult life without being seriously impressed for ill in consequence. Hence, if we are to cultivate honest independence in children, we should first cultivate a personal belief in the worth of this, as compared with the domestic and social servility of so common order. Happily, often the revelation of our own real selves truly comes when we have to be responsible for unformed natures. Again, it is when we first undertake to cultivate others that we often get our first good lesson in the needed cultivation of ourselves. Seeing ourselves in the mirror of childhood,

we naturally desire to improve the reality of what we see. Hence, together parent and child may learn and practice the dictum of Higher Living, that we shall not only not take what does not belong to us, but we shall always try to give in some form an equivalent for everything that comes to us. Thus may our legacy and our acquisitions alike both enrich us and enable us to rightly possess and use.

SMITH BAKER.

THE STUDY TABLE.

Notes.

From D. Appleton & Co.—I am in receipt of a book that marks an epoch. It is entitled "An Ideal School; or, Looking Forward," and is the work of Preston W. Search, honorary fellow of Clark University and formerly superintendent at Los Angeles, Cal., and elsewhere. We have come to a parting of the ways in education and are to look for something even more startling and more wonderful than the evolution that followed the work of Horace Mann and Asa Mahan. I am not prepared today to undertake a discussion of the propositions in this book, but advise every one interested in educational matters to buy it and to study it. So far as I have been able to look it through it cannot be set down as a complete piece of work. It does not bring out the final proposition of town schools with the school as social center. The author does not seem to have grappled with the problem at this point. More of this hereafter. The book is in my judgment the freest, the boldest, the truest, the modernest, the most American presentation of school problems I have yet seen. It says little about Pestalozzi, Richter and Herbart; in fact, unhitches itself from the past to a greater extent than our educational leaders have heretofore been able to do.

From the Open Court Publishing Co. I get "The Legends of Genesis," by Hermann Gunkel, professor in the University of Berlin. Any one interested in an untrammeled study of that remarkable piece of literature called Genesis will find here an invaluable volume. For one I care very little about "higher criticism," but I do desire to see this book and those that are bound with it to make up the Old Testament studied by the people from the standpoint of pure scholarship—aiming, however, not at merely scholarly deductions, but at the acquisition of intellectual inspiration and moral power. This Old Testament is a marvelous book, and may do a vast amount of good when it is read as literature and not as a supernatural production.

Laid on the table from the press of McClure, Phillips & Co. is a volume, to which I shall refer again, entitled "Lincoln's Plan of Reconstruction," by Charles H. McCarthy. This, in my judgment, is the most thorough piece of historical work pertaining to the civil war that has appeared since the work of Professor Rhodes. Readers of UNITY will remember the notice which I gave of Professor Burgess' "Civil War and the Constitution." We have had quite too much lately of the gossipy, historical writing, and that which I cannot call otherwise than tory conceit. The author of the volume before us says in his preface that he disclaims any "sympathy with the progressive school of historical criticism, which derides the constitution as a thing of the past and learnedly characterizes all veneration for its authority as the worship of a fetish." He declares his purpose to be to enforce the constant and ever important lesson that the constitution is always a more reliable guide for the legislature than those fierce passions which war never fails to excite. The title, "Lincoln's Plan of Reconstruction," is hardly satisfactory, for in reality the book discusses the congressional plan, which finally carried the day, and President Johnson's plan, which led to so much bitterness and finally prepared the way for a court of impeachment. In spirit the book is carefully judicial, and the research which is here spread before us is remarkable for its thoroughness. I commend the book to all scholars and to all students of the civil war and of the constitution. I propose to more carefully review some phases of the book hereafter.

Among the magazines I find the *Arena* once more on an up-grade, and most of the members fairly packed with articles of thorough quality and permanent value. The February and March numbers can hardly be overlooked by a student of the times. It is published by the Alliance Company, 569 Fifth avenue, New York. *Birdlore,* edited by Frank M. Chapman, is published by the Macmillan Company of New York. It is a delightful compend of science and birdlore. Those who are learning to love the country can hardly get along without it. The *Independent* is making a specialty of articles on the new drift from the city toward the country. It is taking strong ground against the imperialism which has had sway for the past two or three years. *Home and Flowers* is another magazine covering the question of country life. It is published at Springfield, O., and is doing some thoroughly good work. It comes as near as anything we have to being a home magazine. I presume that most of the readers of UNITY know the *Public,* published in Chicago and edited by Louis F. Post. It is emphatically the best journal on the radical side of public questions. It never rants and it has not a touch of anarchism in its makeup. As a rule its editorials are what the old Saxons called through-work—or thorough. It is just what is needed in these days of social evolution.

E. P. POWELL.

A Sketch of Semitic Origin, Social and Religious.*

Dr. Barton is one of a group of young American teachers who are exemplifying one of the characteristics resulting from the American system of education. The German professor is noted for an intensive knowledge of the *one* subject he teaches, each minutia receiving in his study and his exposition the closest study. The American teacher has usually to cover in his instruction a very much larger area of knowledge and it is his duty to give his pupils the results reached by specialists rather than to introduce them to the detail of any particular line of investigation. The consequence is that a less circumstantial, though a wider and often a saner correlation of facts and exposition of their bearing mark the American's work.

The volume under examination is one of four comparatively recent books of American authorship which are of the first importance. The others are Rogers' "History of Babylonia and Assyria," Radau's "History of Early Babylonia" and Paton's "Early History of Syria and Palestine." They all display accurate first-hand knowledge of the cuneiform as well as of the other Semitic cognates, but only Rogers' volumes are of a nature to interest greatly the general reader. On the other hand, for those who have been following the unfolding of information concerning the old Semitic world, all are extremely valuable, and Dr. Barton's in particular furnishes most fascinating and abundant material. The eight chapters of his book are packed with knowledge. And in all he shows an independence of thought which in his case completely eliminates the question so often asked concerning an American scholar—What European scholar does he *follow?*

Dr. Barton holds to the original oneness of the

* By George Aaron Barton, A. M., Ph. D., New York, Macmillan. 1902, pp. xvi, 342, $3.

"Hamitic" and Semitic stocks in a common home in North Africa. The Semites separated from the common body, made their way to Arabia, and thence emerged to make history in Western Asia. But the principal aim of the book is to prove that in earliest times the principal Semitic deity (if not their only one) was a female, a state of things which Dr. Barton thinks squares with the original matriarchate among the Semites and with their noted sensual nature. This female deity, he thinks, was transformed into the later male deities. He would thus derive about all the Semitic gods, even Jahweh himself, from the single goddess Ishtar!

The oneness of the "Hamitic" and Semitic stocks is still (*pace* our author) a debatable question. The term "Hamitic" is ambiguous, a rather vicious survival of the Genesis ethnology, in which Canaanitic Semites are classed as Hamites. Professor Barton assumes that the Egyptians were Hamites, but what if they should prove to be Semites? The author's thesis will bear fortification.

The principal contention of the book is still more doubtful. It is a curious coincidence, long well known, that Egypt and the (? other) Semites are at one in that each had only one prominent goddess. Isis was an object of nearly universal worship throughout Egypt; Ishtar was commonly worshiped among the Semites. With these exceptions, both in Egypt and among the Semites, the great deities were male, and the goddesses were mere shadows, faint reflections of the gods. Put alongside of this the persistently inhering continuity of habit and method of thought which characterize the Semites, and the transformation of a single goddess into so many and so various gods does not easily work out. While, then, the reality of most of the facts Professor Barton adduces may be granted, and while their collation is most valuable, the inferences and collocations are subject to doubt. It is not necessary (and this is important) that the deity shall be feminine to be thought of as the author of fruitfulness.

As a collation and survey of facts the volume is very rich. But the main proposition is not proven. Yet, apart from this, the book is a valuable acquisition, a noble accession to the literature on Semitic history.

The publishers have done their work as the Macmillans always do—well. The proofreading shows some oversight, especially in the spelling of proper names. An excellent index closes the volume.

Geo. W. Gilmore.
Meadville Theological School, Meadville, Pa.

Kidd's Western Civilization.*

Mr. Kidd's "Social Evolution" has not justified the acclamation with which it was greeted on its first appearance. To say, in the proverbial language of Thomas Paine, "it went up like a rocket, it came down like the stick," would not much exaggerate the fact. It did much to ingratiate itself with the clerical mind by its assurance that religion was an irrational or ultrarational affair. It did better than this. It set on foot a great deal of earnest thinking, and, while the author will be received more fearfully with his latest gift than with the earlier, it is possible and even probable that his new venture will be attended with something of the happy fortune that followed in the former's wake. There is certainly matter in it that will furnish food for many a thoughtful hour, more, perhaps, on its incidental lines than on those of its main contention.

This main contention is that in the process of organic evolution the sacrifice of the present to the future is an essential principle. This is Mr. Kidd's principle of "projected efficiency." While it is always working unconsciously in the social organism, like "the spirit of the hive" in Maeterlinck's wonderful "Life of the Bee," the desideratum is its conscious operation, society deliberately contributing thereunto. There was something of this, we are assured, in Judaism and early Christianity, but so gross was the failure of Christianity in its historical manifestation that the old pagan "ascendency of the present" reappeared upon the Christian scene in a more aggravated form than ever before, a strange result certainly of a supernatural interposition. It corresponded with the identification of church and state, its grand climacteric the abasement of the Emperor Henry IV. at Canossa, where, standing barefoot in the snow, he begged for Hildebrand's removal of the church's ban from him and from the empire. Mr. Kidd is always more effective in the concrete than in the more general and abstract parts of his discourse and his story of the subjection of the temporal to the spiritual power, whereby in effect the spiritual became temporal, is well told. So, too, is the counter-story of the reversal of this process, the movement which, beginning in the Renaissance, culminated in the United States Constitution, which forbids any state organization or control of religion. Mr. Kidd finds a resurgence of "the ascendant future" in modern liberalism, the formal statement of which he deprecates as a philosophy of "the ascendant present." Himself a convinced Darwinian, he finds both Spencer and Huxley strangely ignorant of true evolutionary principles. These he finds best represented by Weismann, who goes as far beyond Darwin as Darwin went beyond Gœthe and Lamarck. Mr. Kidd may congratulate himself that Huxley is dead and Spencer in extreme old age; else, for all his leonine boldness, either one of them would rend him as if—well, "as if he were a kid."

Mr. Kidd's concluding chapters touch upon some of the most pressing problems of the present time, but seldom with any satisfactory clearness of his expression. He seems to run with the hare, sometimes, and hunt with the hounds. The imperialist and the anti-imperialist will both find him soothing and comforting. His main principle of "the ascendant future" remains in cloudland to the last. Every little while there is a blare of trumpets and we think she is surely coming down to walk the earth, and we are puckering our lips to say, "Incessu patuit Dea!" but the event as often is postponed. The most illuminating passage in the whole book is that which assures us that "no efficiency in respect of the future would avail any type of society which did not also possess the power of being efficient in the present." It is true that, translated into the concrete, this means that the highest military efficiency is the best pledge of the "projected efficiency" of the present as a factor in the future's development, but the thought is capable of wider applications. Some of Mr. Kidd's particulars will be considered ungracious; as, for example, his comparison of the magnificent donations of our multi-millionaires to the church-building of the robber-barons of the Middle Age. On the whole, his way of relating the past, present and future seems to me less fruitful than Comte's "Religion of Humanity" with its demand for service *in* the Present, *to* the Future, as an expression of our gratitude *for* the illimitable service of the Past to us. J. W. C.

*"Principles of Western Civilization." By Benjamin Kidd, author of "Social Evolution," etc., etc. New York: The Macmillan Co., 1902. Cloth, 12mo., pp. 538. $2.

In talking of a small village where there are four starving churches, we took the position that it was necessary to wipe out three of them in order to give Christianity a chance.—*Exchange.*

THE HOME.

Helps to High Living.

SUN.—The sum and substance of her philosophy lay in keeping the dust off her rose-colored spectacles.

MON.—I believe in gittin' as much good outen life as you kin—not that I ever set out to look fer happiness; seems like the folks that does that never finds it.

TUES.—It may be experience of suffering makes one especially tender to the heart-aches of others.

WED.—Somehow I never feel like good things b'long to me till I pass 'em on to somebody else.

THURS.—Why do you suppose it takes him so long to bring it? I declare that boy would be a good one to send after trouble!

FRI.—I just do the best I kin where the good Lord put me at, an' it looks like I got a happy feelin' in me 'most all the time.

SAT.—When I don't like folks I try to do somethin' nice for 'em. Seems like that's the only way I kin weed out my meanness.

Alice Caldwell Hegan, in "Mrs. Wiggs of the Cabbage Patch."

Life's Mirror.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
And strength in your utmost needs;
Have faith, and a score of hearts will show
Their faith in your work and deeds.

Give truth, and your gifts will be paid in kind,
And song a song will meet;
And the smile which is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those who mourn,
You will gather in flowers again
The scattered seeds from your thought outborne,
Though the sowing seemed in vain.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—*Methodist Recorder.*

A Man of Self Control.

In mind I can see him now as I have often seen him in years gone by. Serene as summer's fairest day, always calm though others were excited, his soothing voice on a lower key and with falling accent always so clear and distinguishable from the high-keyed rasping voices of his excited companions, his slow and measured words seemed to be heard apart from all the rest and immediately attracted attention. Why did the others gradually grow quieter when he spoke? Why did they range around him until he was the center of the group? He was not in any sense a judge appointed in the case. He was like the rest, interested in one side of it. And yet his low voice was heard and heeded more than that of the loudest and most voluminous and emphatic. Everyone would crowd around to hear how Richard viewed the matter and all seemed to grow quieter and calmer after he had spoken. What was it about him that seemed to act like magic? What seemed among his heated and excited companions so like oil on troubled waters?

If I could be like him in this one respect alone I believe I would willingly give my last dollar to attain to it and deem it a good investment. I have therefore tried to analyze his character for study and emulation and while I found many good elements contributing to the same end, I recognized the element of self control is by far the greatest factor in most instances. And so I was deeply interested in studying this element of self control and how to attain it. And the more I have studied it, the more I have found it the work of a life-time—and cheap at that. To practice it just a little gives such a sense of power, that one is stimulated to greater effort in its attainment. But the difficulties in its practice are many. In the first place, the best time to practice it is in times of anger, excitement, etc., just the times when its precepts are most liable to be forgotten and its practice most difficult. Yet those are the times that must be taken advantage of, for like learning to swim, one must first be in the water. To learn self control, the first step is to appreciate it, desire it and be determined to have it. The next is to compel yourself to do and say exactly opposite things from what you feel impelled to do and say. Say to yourself that you will do it as a sort of moral gymnastics. Try it purely for that alone as an experiment and see what a revelation it will soon be to you. How you will actually see things differently from view points you have never before seen them. And even in cases when all the right of the case is on your side, and you force yourself to make a concession independently of that, how much stronger you will feel and how much narrower and weaker in your estimation your opponent becomes. How instinctively others will soon feel your new strength! How the accent and tone of your voice will change from the high pitched rising inflection to the low pitch and falling inflection! And your attitude towards others—how it changes in proportion as self-control increases! Before you wanted to carry your point your whole thought was centered on your side of the question alone; but as self-control increases you take on the judicial attitude of mind, are willing to hear your opponent's views and to consider them, and though your judgment may not approve them, you begin to see how things appear to him from his standpoint and to sympathize more with him. And does he not feel what is passing in your mind? Of course he does. He feels your self-control and respects it; he also feels that you are not longer urging your side ex parte, but that you have thrown yourself on the side of abstract right and justice and are willing to let your case stand or fall in their support. He feels that you have called him to witness the harmonizing of conflicting interests or conflicting views with the "silent monitors" right and justice, irrespective of the persons interested, and he already feels the strength and justice of your side in your lack of haste in speech or action and your willingness to wait and consider his views first.

SELF-CONTROL! How it adds to your strength, to your dignity, to your self-respect, to your ability to do and say the right thing at the right time! What effort is it not worth to increase it?—*W. M. W.*

"On, On, Sir!"

A great astronomer was once telling the story of his life.

"When I was a boy," said he, "I grew tired of mathematics."

In one of his discouraging moments he declared he was going to give them up. He collected his books, and began to put them aside. One book, however, he thought best to look into again. Now, what, think you, were the words that this boy found there that fixed his attention? These: "Go on, sir; go on, sir."

Did he take the advice?

Yes; he took these words for his master. All through his life, whenever he grew tired of any undertaking, this master was his teacher—"Go on, sir; go on, sir."

"No one ever won a victory by turning his back and running away," said this wise man.—*The Peninsula Methodist.*

UNITY

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THE FIELD.

"The World is my Country; to do good is my Religion."

St. Paul, Minn., Unity Church, Rev. Richard W. Boynton.

This church has just celebrated with much enthusiasm its thirtieth anniversary. The record of Unitarianism in St. Paul goes back to 1852, but three separate beginnings were made before a Unitarian church could be established, the present organization being the outcome of the third. It was definitely launched on February 28, 1872. The exact date was marked by a reception and supper held on Friday evening, February 28, the celebration continuing over Sunday, March 2. It was hoped that several of the former ministers of the church could be present, but this proved impossible except in the case of Rev. S. M. Crothers, D. D., of Cambridge, Mass., whose coming added very much to the success and inspiration of the anniversary, and showed that his years of absence have not weakened the attachment of his host of friends in St. Paul.

In spite of a snow storm, the supper room on Friday evening was filled with a company numbering 180, who greatly enjoyed the supper, served by a committee of ladies, with Mrs. E. H. Bailey as chairman, in a way to make a professional caterer envious. A table at one end of the room held the invited guests and some of the original members of the society, who were fortunately able to be present. Mr. Charles W. Ames presided in the happiest manner. His opening address was followed by the reading, by Mrs. F. B. Tiffany, of extracts from Rev. W. C. Gannett's sermon describing the beginnings of Unity Church. Mr. E. E. Woodman, chairman of the committee of arrangements, read letters of regret and congratulations from Rev. J. R. Effinger, Rev. W. C. Gannett, Rev. W. R. Lord, Mrs. C. L. Diven and J. D. Estabrook. Dr. Crothers was most warmly welcomed and spoke in his inimitable vein of mingled wit and wisdom. Rev. Henry B. Taylor, of St. Paul's Universalist Church, and Rev. Amandus Norman, of Nazareth Church (Scandinavian Unitarian), Minneapolis, brought the cordial good wishes of their respective churches. Rev. R. W. Boynton closed the speaking, saying that he envied Dr. Crothers only in his having the record for the longest pastorate of Unity Church, a record which Mr. Boynton hoped to surpass.

On Sunday morning the church was completely filled by the congregation that came to hear Dr. Crothers' anniversary sermon, chairs having to be placed in the aisles and beside the pulpit. The sermon was a noble presentation of the type of free religion for which Unity Church has stood in the thirty years of its existence. This type of religion the preacher described as characterized pre-eminently by a spirit of fairness toward all existing creeds and forms of thought. It is the church not of the priest but of the schoolmaster, to which all truth is open and revelation never can be sealed. Referring to the International Council of Unitarian and other Liberal Thinkers and Workers, Dr. Crothers said that Unity Church had realized from the beginning the ideal of freedom in thought combined with reverence of spirit which seemed to the Liberals of Europe something to be reached only in the remote future.

Another large congregation gathered in the evening to hear addresses by Dr. Crothers, Rev. H. M. Simmons, of Minneapolis, for more than twenty years the much-loved neighbor of the St. Paul church, and Rev. R. W. Boynton. The opening services were conducted by Rev. H. B. Taylor, of the Universalist Church, and Rabbi I. L. Rypins, of Mt. Zion Temple (Reform Jewish). Dr. Crothers wove together most delightfully his reminiscences of the former ministers of the church, all of whom had been his personal friends. Mr. Simmons spoke of his early memories of the church, which he called the mother of the other Unitarian churches in the state, and paid brief and fitting tributes to its ministers. Mr. Boynton took a forward look, and described the mission that these thirty years of honorable service have laid upon Unity Church. It is, he said, a mission of uplift and inspiration to those who are doing the hard and wearing work of the world. Other agencies stand ready to do the work of actively raising humanity to higher levels of material comfort and happiness. The church must have its part in this, but must exist primarily as a minister to the soul, to give it those "inspired moments" without which no great and lasting good can be done.

It is generally felt by the people of Unity Church that it has never had a happier anniversary. The numbers present throughout, and the enthusiasm shown, indicate that never has the church been stronger or its outlook brighter than at the beginning of its fourth decade of existence.

Foreign Notes.

THE SUCCESSES OF CO-OPERATION.—The current number of *Public Opinion* cites from the *Economic Review* the following paragraph as to co-operation in Italy: "The Co-operative union at Milan has established the first Rowton house in Italy, a huge building with 530 bedrooms, with everything of the most faultless make and perfect pattern. Co-operative pharmacies are much appreciated by the working classes. There are seventeen general stores in connection with the Turin Co-operative Alliance, and excepting with regard to bread, the Turin alliance has adopted the old Rochdale principle. Bread is sold under current rates. The stores are open to all the world, and all who deal receive the same amount of dividends, but provident benefits, free medical treatment, and education at the popular university are reserved for members only. The productive societies are for the most part humble. The societies of bricklayers and stonemasons undertake contracts for executing buildings, and give general satisfaction. Italian co-operators do little as yet in respect of providing laborers' dwellings; but, on the other hand, the agricultural banking movement has spread far and wide throughout Italy."

In Switzerland a different policy has been pursued in some respects, as appears in a report by the secretary of the Swiss Co-operative Union reprinted in *Le Signal de Genéve* from *L'Emanciapation*. He congratulates the Union on a very successful year in 1901, due not alone to the efforts of its members, but also in large measure to the attacks of their opponents, the retail dealers of all sorts. The great rallying point for the struggle was a governmental decision forbidding postal employees to participate in the administration of co-operative undertakings on the ground that money-making was the aim of these associations. "Determined," says the secretary, "not to let ourselves be classed with stock companies, we called a meeting to protest in which the co-operators and the organizations of railway officials and employees recently nationalized took part, and sent a delegation to the government asking a reconsideration of its decision. Upon this there was great jubilation in the retailers' camp. They bestirred themselves and sent delegations and petitions to the government to stand by its decision. To these we did not fail to respond. For several months the press was filled with polemics which drew interested attention to the co-operative associations.

"In November the government concluded to reverse its original decision and authorized its functionaries to participate in the administration of the co-operatives except where money-making was the real object—that is to say, when they sold to other than their own members. While this criterion is open to criticism, it nevertheless established one important point for us, namely, that the co-operatives are not commercial enterprises whose aim is to secure a profit. This is the first time that any Swiss authority has recognized this fact, and it is important for the future. Beside, the decree in question encourages our organizations in not selling to the public. We have no complaints to make on this score; quite the contrary.

"The Union improved this opportunity to start a new undertaking destined, in my opinion, to have a very great influence on our movement. Beginning with this year the Union will publish a newspaper devoted solely to a popular propaganda. It will appear fortnightly, will be edited in a popular way, will contain feuilleton, illustrations, cartoons even, and in a word will aim to be a welcome family paper. Several associations have already decided to make all their members subscribers to it at the common expense, so that we start with 3,000 subscribers. The object is to transform mere buyers for the sake of the dividend into co-operators from conviction.

"Another sign of the times is the success of our Wholesale in combatting the efforts of the manufacturers' unions to maintain or to raise the prices of certain products. Among other things it has undertaken the manufacture of macaroni and similar foodstuffs."

GENEVA SOCIALISTS AND ABOLITION.—M. Jaurés, the eminent

French socialist who has been lecturing on Nietzsche in Geneva, was the guest of honor the other evening at a soiree arranged by the *Revue de Morale Sociale.* One incident of the evening made quite a sensation. It is reported as follows by the *Signal de Genéve:*

"Deputy Sigg, who was invited with some other representatives of the Socialist party, having spoken of the condition of the woman home worker in Switzerland, turned to Mlle. Vidart, president of the Women's Union, and said in substance: 'For a long time we other socialists did not attach such importance as it deserved to the group which you represent, for we mutually failed to understand one another; today we are glad to do full justice to your loyal and disinterested efforts and to declare that in many respects you and we have the same end in view.' Then addressing himself to the committee of the *Revue de Morale Sociale* and to the abolitionists, he said: 'For a long time you have sustained a cause which we now know to be just. We fought your idea, in 1896, and your defeat was due partly to—what shall I say? to the wavering that there was in the Socialist party on this point. Ideas have advanced since then; I can tell you today that of the seven deputies that the Socialist party has in the Grand Council, six are definitely won for the cause of abolition. If you undertake a new popular campaign, we are not unused to stormy meetings; you can count on us.'

"The importance of this declaration was appreciated by every one and it was received with enthusiastic applause. A member of the abolitionist committee emphasized it with much emotion. He saw in it the crowning of efforts carried on for many years by a group, some of whose members chanced to be born in the 'bourgeois class'—if we must have classes—to get in touch with the workers, those primarily interested in the suppression of establishments which exploit the laborer and particularly the poor woman. At last by good will, loyalty and frankness on both sides this rapprochement was accomplished and would stand for the future. Had not M. Jaurés said in the opening of his discourse: 'Starting from an ethical idea you proved the necessity of material uplifting to make possible individual betterment; and we, the socialists, followed the opposite order: beginning with demands essentially material in their nature, we must admit, we soon came to see the importance of an ethical ideal, and we end by associating the ethical reform with the economic. So, advancing in opposite directions, we have the good fortune to meet, and finally to unite for future efforts.'"

M. E. H.

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